

Linguist fears Indian languages being lost

BOISE, Idaho (AP) — Native languages of Idaho that have survived thousands of years may become extinct in the next generation, says Boise State University linguist Jon Dayley.

"It's sad that's become of Indian language," he said. "When a language dies, a little piece of humanity dies with it."

Dayley has spent his professional life studying the dying Indian languages of North and Central America. As an undergraduate student at Idaho State University in the late 1960s, he worked to record the Northern Shoshone language spoken by members of the Shoshone and Bannock tribes living on the Fort Hall Reservation in eastern Idaho.

In those days, about 2,000 people spoke the language fluently. Dayley says today, the number has dwindled to about 100.

In another generation, there may be no fluent speakers remaining if something isn't done. Scholars' recordings and

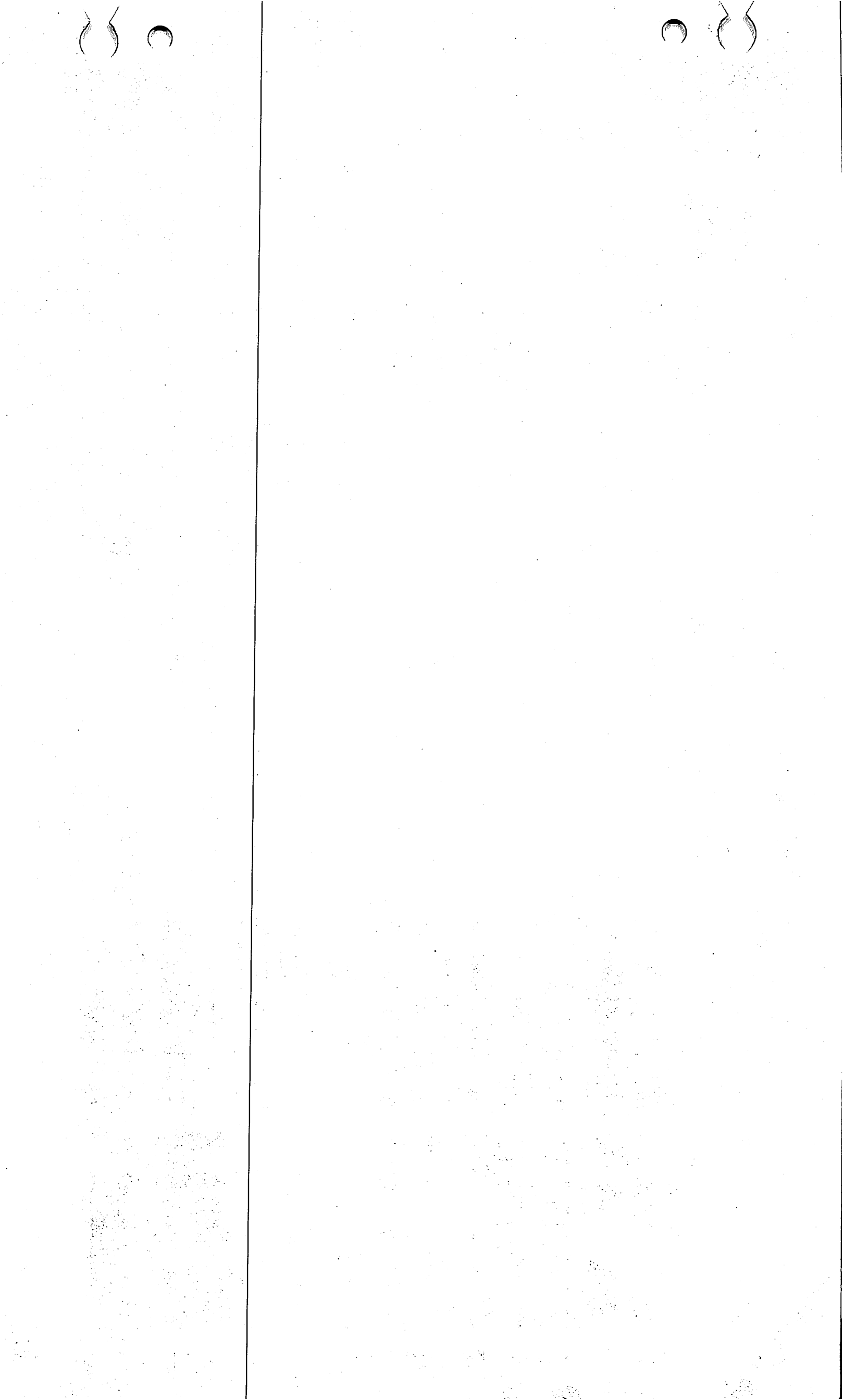
other remnants will be all that is left, he said. He and other linguists are trying to preserve some of the language through tape recordings.

A similar fate awaits other Idaho Indian languages, such as Nez Perce, Coeur d'Alene and Kootenai. Already, only a handful of speakers use Coeur d'Alene, he said.

At the Sho-Ban School on the Fort Hall Reservation, north of Pocatello, the tribes have introduced instruction at the elementary level in an effort to keep the language alive.

The program is sponsored by the state Department of Education for about 120 students ages 7-12. Ed Galindo, science teacher serving as coordinator of the program, said fluent speakers and elders assist teachers with the class. A night class is offered for adults.

The program was launched with a federal grant that has run out. The school is exploring other ways to pay for the program, Galindo said.



She's 'representing Lamanites'

After her reign, Miss Indian America plans to serve mission, get education

BY FERN ROCKWOOD
Church News contributor

112-311-88
FORT HALL, IDAHO

As Miss Indian America, 21-year-old Bobette Kay Wildcat of the Fort Hall (Idaho) Indian Branch has been traveling throughout the country, "representing Lamanites from all over the United States and Canada."

"That's quite a responsibility," she said. "I'll try hard to be a good representative for them."

On Jan. 2, she will participate in the Tournament of Roses Parade in Pasadena, Calif. And her appointment calendar is already filling up for 1989.

During her year-long reign (she won the title Aug. 14 in Bismarck, N.D.), she also hopes to be a representative for the Church.

"There were 10 contestants," she said. "The judges used a point system. We were judged on poise and appearance, traditional and modern dress, personal interview and talent."

Bobette is the daughter of Farrell Wildcat and the late Isabel Pocatello Wildcat, and she's proud of her full-blood Shoshone ancestry. Much of her childhood was spent with an LDS family in the Blackfoot (Idaho) 6th Ward, D Ray and Sandra Clark, who helped her develop a strong foundation in the gospel.

For the last four years, she has attended the Fort Hall Indian Branch. During that time, she graduated from Blackfoot High School and has attended Idaho State University in nearby Pocatello, Idaho.



Pageant winner Bobette Kay Wildcat of Fort Hall (Idaho) Indian Branch will travel across United States and Canada.

"When my year as queen ends, I hope to fill a mission, then return to Ricks College in Rexburg [Idaho]."

She said education is a priority for her and her people.

"Now is the time for us to rise, to be educated and to lead," she explained. "We cannot afford to be a silent people. We can only accomplish this through education and high moral principles."

As Miss Indian America, Bobette travels to numerous powwows (Indian gatherings) and workshops throughout the nation. She enjoys meeting people and takes a special interest in youths, especially those who live on the Fort Hall Indian Reservation near Pocatello. She is co-adviser for the Inter-Tribal Youth Club. Her work with youths has helped cement her lifelong desire to become a teacher.

She also has attended the United National Indian Tribal Youth Conference in Washington, D.C., and has served as a counselor at the summer National Exceptional Indian Youth Leadership Workshop in Provo, Utah.

The message she hopes to take to the youths and her people during her reign is to have faith in themselves and their Creator.

"We cannot change our past, nor can we go back," she said. "There is only the present and the future that awaits us all. Why not be prepared to meet life's challenges and conquer them, as our ancestors did. Be the true Indian who can stand before our Creator and say, 'I have done my best, for me and my people.'"

Miss Indian Pageant set as Miss Utah preliminary

1-26-89
Miss Indian Scholarship Pageant will take place March 25. The pageant is a preliminary to the Miss Utah Pageant which takes place in June.

To be eligible to compete, a young woman must be between the ages of 17 and 26, never been married, able to prove 1/4 Indian heritage, of good moral character, and at least a high school senior.

Judging is on interview, talent, evening gown and swimsuit. A \$1,000 scholarship will be awarded to the winner.

The first Miss Indian Scholarship winner — Jean Bullard — was named Miss Utah in 1980.

For more information contact Doreen Hendrickson, Pageant Director at 225-2703 or 73-4199.



A feather in her cap— Shoshone Bobette Wildcat, from Fort Hall, Idaho, was named 1988 Miss Indian America on Friday night in Bismarck, N.D. She will travel during the next year, promoting understanding between Indian and non-Indian cultures. 9-11-88

Indian museum may provide a 'shock'

WASHINGTON (AP) — If white America is shocked by what it sees, the newly authorized National Museum of the American Indian will be doing its job, says Suzan Shown Harjo.

"But I think the white majority culture is tough enough to understand that slavery and subjugation are not a good idea," says Harjo, former executive director of the National Congress of American Indians and a moving force in the museum's establishment.

Harjo, 44, a Cheyenne and Creek who was born in El Reno, Okla., is president of the Morning Star Foundation, an organization advocating respect for the cultural rights of Indians.

She was named this week as one of the 12 Indians required by Congress to be included in the 25-member board of directors of the National Museum of the American Indian.

The museum was authorized last year as the last Smithsonian museum to be built on the National Mall. It will be squeezed between the Air and Space Museum and the Capitol. A companion museum also will be built in New York City's Custom House.

When completed in 1992, the museum will consolidate the Smithsonian's big Indian collection with 1 million artifacts, 40,000 books and 86,000 photos in New York City's Museum of the American Indian, which was short of space and running low on money. The New York collection is possibly the world's largest.

In an interview, Harjo said the museum will acquaint white Americans with a fresh view of history "if I have anything to do with it."

And that view may be shocking in a capital where even the name of the professional football team — the Washington Redskins — is as insulting to native Americans as other epithets would be to other groups, she said.

If the museum succeeds, even such a simple schoolday lesson as "Columbus discovered America" will have to be freshly thought through, Harjo said.

With a laugh, she suggested that "America discovered Columbus" or "Indians had a lax immigration policy," would be a more accurate way to describe what happened in 1492.

Her point was that the continent called America

was here — and populated by developed civilizations — long before Columbus' "discovery" 500 years ago.

"They came, we welcomed, they killed — short history for the quincentennial," she said.

Harjo's grievance with the way American Indians' history is presented is that it treats them as relics. "We are not discussed in the present tense, therefore we have no future," she said.

"The fact is that history has never been written accurately about native peoples," she said. "It is written by the colonizer and is designed to justify the land grabs and continued colonization, the subjugation of a people."

As the result, when the Indian won a battle it was a "massacre"; when white troops won it was a "victory."

"Telling the truth doesn't mean presenting Indians always in the most positive light," Harjo said. "It just means telling the truth. . . . We need an educational program to humanize us in a way that will counter the dehumanizing, stereotyping and cartooning that has taken place."

20 Indian leaders unite in national treaty

■ **Rare ritual:** During traditional ceremony, they agree to reaffirm rights, vow mutual protection.

By Sheila Sanchez 3-25-90
Deseret News staff writer

Wearing colorful Indian head-dresses and bearing themselves in a reverent manner, more than 20 Indian leaders Saturday afternoon signed the first nationwide treaty aimed at reaffirming their rights and protecting themselves from what they called the federal government's effort to abrogate their laws.

Before signing the document outside the Airport Hilton in Salt Lake City, an Indian leader smoked a special pipe, praying in his native Lakota language. The smoking of the pipe is a ritual performed to begin the ceremony and is rarely done outside a reservation.

The signing of the historic treaty began with a prayer offered by Luke Duncan, Ute Indian Tribal Council chairman, in his native Ute language.

Following the prayers, Indian leaders knelt on the grass and sang the "Pipe Song," a melody they said the spirit of the "Sacred White Buf-

Please see TREATY on B3



PHOTOGRAPHY/ PAUL BARKER

Ute Tribal Chairman Luke Duncan addresses Indians before the treaty-signing ceremony.

TREATY

Continued from B1

falo Calf Woman" taught them centuries ago, which seals special covenants and ceremonies.

Those who signed the document first touched a special staff adorned with eagle feathers. They explained the staff has the power to become a guiding force. After the two-hour signing ceremony, each Indian leader puffed from the peace pipe.

The treaty was not released to the press because of its sacredness, Indian leaders said. They did, however, allow television crews to film the ceremony.

The document commits tribes to setting aside differences and coming to the defense of more than 400 treaties signed between the U.S. government and Indian tribes or nations over the past 200 years.

David Tsosie, representative of the Navajo Nation, said Indian leaders had now signed a powerful intertribal treaty promising to come to each other's aid in attacks on their "sovereignty, culture and traditions" by any non-Indian governments.

Marvin Ted Thin Elk, chief of the Rosebud Sioux Tribe in South Dakota, said, "This is a historical event. I'm really proud to be part of it. This will help us defend one another from intrusion by the government. This will protect us from any anti-treaty group."

Paul Iron Cloud, president of the Oglala Sioux Tribe, said, "This is something that Indian nations are going to look at as peace, friendship and togetherness. We're going to work together, stand as one, and address the issues that are presently being looked at by anti-Indian groups around the country."

"The tribes have come together to fight for one another's sovereignty and jurisdictional rights," Duncan said. "Indian people can no longer depend on organizations that have supported us in the past."

"We're signing in unity and are committing to fight for one another," he said.

Duncan said Indians in Utah could lose their jurisdictional rights if they're not careful. He said a bill introduced by Sen. Alarik Myrin, R-Daggett, member of the Indian Task Force, is threatening Indians' jurisdictional rights over their land. "We thought the task force was set up to help Indians not to go against them and take their rights away."

The legislative task force was impaneled to look into allegations that non-Indians living on the Ute-Ouray Reservation in Uintah and Duchesne counties are the victims of civil rights violations. Non-Indians complain about a sliding 10 percent tribal severance tax on oil and gas taken from Indian lands.

Indians representing smaller tribes said they traveled to Salt Lake City to participate because they feel they are constantly being attacked by the government.

→ over

Another meeting will be set up in the future, treaty signers and organizers said. They said they want to be officially recognized in the nation's capital.

The ceremony was held in Salt Lake City because of a controversial January conference here sponsored by the Wisconsin Counties Association at which Indian and non-Indian officials from several states met to discuss updating treaties.

Several Indian groups protested the January meeting, claiming it was aimed at finding ways to abrogate their treaties. The association ended its conference by asking the federal government for help in solving treaty issues.

Some of the tribes that signed the treaty Saturday were the Navajo, Ute, Chippewa, Crow, Ute, Sac & Fox, Blackfoot, Mescalero Apache, Northern Arapahoe, Lac Courte Oreilles Chippewa, Cheyenne River Sioux and Oglala Sioux.

Did interim Navajo chief misuse funds?

3-25-90
WINDOW ROCK, Ariz. (AP) — Navajo police in 1987 found that interim Chairman Leonard Haskie, the tribe's chairman of the Budget and Finance Committee at the time, funneled \$43,367 in tribal housing funds to his friends and relatives, according to an investigative report.

The investigators say Haskie's associates were not eligible for the funds when they received them between December 1986 and January 1987.

The completed investigation has been turned over to prosecutors, officials said.

"I assisted the entire Navajo Nation and they isolated Sanostee (N.M.)," Haskie responded after the Arizona Daily Sun obtained a copy of the document.

Haskie said he had been framed and said the investigation "proved nothing that would hold water."

The criminal probe shows Haskie was assigned three open-purchase orders, sidestepping bidding procedures, totaling \$110,000 to Allrock Supply Co. of Kirtland, N.M.

From this, Henry Barber, who became Sanostee Councilman in March 1989, when Haskie became interim chairman, received just under \$10,000.

"The people of Sanostee are aware of it," Barber responded Monday. "This is not something that was done in the dark. As far as I know, these investigations didn't get anywhere. Look all over the reservation and see the people he (Haskie) helped."

Sanostee Chapter Vice-President Eddie Mike, now campaign chairman of Haskie's run for the new position of tribal president, received \$4,000. The Sanostee chapter secretary received \$4,867; Haskie's cousin \$3,000; and in-laws \$12,500. Young Jeff Tom of Tolani Lake Chapter, a friend of Haskie, received \$4,000 of Sanostee's funds, according to the findings.

Tom declined comment.

The funds were among \$4.5 million appropriated in 1987 for needy families. The document shows that while 83 of the 109 chapters received \$50,000 or less, Haskie's home chapter of Sanostee received \$199,000.

Haskie said, however, only \$46,000 was utilized.

Workshops on Indians help fight stereotypes

By Jerry Spangler
Deseret News staff writer

3-27-90

"Cowboys and Indians" may seem an innocent children's game, but some Utah officials say negative stereotyping of Native Americans continues to be a serious problem in Utah schools and on Utah playgrounds.

As one second-grader recently wrote in a poem in a student newspaper, "Indians attack when you turn your back. Then you're in trouble."

Although modern people like to think they are enlightened, long-standing stereotypes of Native Americans are still reflected in popular movies, art and books.

"Someone taught that particular child the concept that Indians are dangerous savages who cannot be trusted," said Ken Kohler, a museum curator for the Division of State Parks and Recreation.

"Truth is, most people today still see the Native American as either a wild savage or a perpetually lazy drunk, instead of the bright, beautiful people they really are."

Kohler said negative stereotyping is the cumulative effect of 200 years of destroying the Indian physically, spiritually and psychologically. And it continues to destroy the self-esteem of

Please see INDIANS on B2

INDIANS

Continued from B1

Indian children. 3-27-90

It took Numkena, a specialist in Indian and bilingual education, to get the program moving on a state level. Positive effects of the program include not just a more accurate interpretation of Native Americans, but a greater appreciation for archaeology, cultural sites and their preservation, greater respect for Indians by non-Indians, and greater self-respect among the Indians themselves, particularly children.

Kohler has since presented papers on the program at several national conferences, and he envisions a time when the "Worth of an Indian" program can be adapted to the historic and prehistoric tribes of each different state.

cal research.

"That kind of information traditionally gets pigeonholed in technical books for archaeologists to read, but often takes 20 years or more to make it into classroom texts for teachers to use," Kohler said.

Most teachers are genuinely surprised at the technology of prehistoric Indians, such as how they "air conditioned" or solar heated their homes, or how they invented a unique moccasins with "claws" for better traction on snow or ice, or how they developed an intricate knowledge of the solstices and changing seasons.

So far, about 400 of the state's 750 fourth-, fifth-, sixth- and seventh-grade social studies teachers in the state have taken the workshops.

The program, called "The Worth of an Indian," first evolved out of tours offered to teachers and students at Fremont Indian State Park, where Kohler once worked. Kohler found much of his time was spent challenging negative stereotypes.

The Mountain West's first newspaper

DESERET NEWS

Founded June 15, 1850 Salt Lake City, Utah

In our opinion

Must Congress pass a law on these Indian demands?

What's the right way to respond to the latest demand from various Indian groups around the county?

Congress is under pressure from these groups to force museums and research facilities in the United States receiving federal funds to return the skeletons and other remains taken from Indian burial sites over the past two centuries.

Tribal leaders maintain that Indian burial grounds are sacred and thus are no different than any other cemetery. They believe the excavation and shipment of remains to museums, especially for public display, is desecration.

Many museums have been quietly removing such displays for years, even before the issue was raised by tribal leaders. The artifacts were put in storage, out of public view, and reserved for researchers and scholars.

Tribal leaders and their attorneys have been pressing the issue, however, asking that remains be returned for proper reburial, not just removed from public view.

Scientists, especially anthropologists, are divided on the issue. They agree the idea of having their own grandmother exhumed and put on display in a museum is distasteful. But they counter that the study of ancient bones and related remains and artifacts yields valuable clues to a culture.

And, they argue, Indian burial grounds are not singled out for research. Scientists are studying the remains of Civil War soldiers recovered from abandoned churchyard cemeteries. Bones and other remains of soldiers who died fighting the Indians

at the Little Bighorn, recovered in the last three years after a prairie fire swept the battlefield site, have helped answer many questions for historians and anthropologists.

In some places, including Utah, a compromise has been reached that appears to be mutually satisfying. Indian burial grounds emerging as the Great Salt Lake recedes are being quietly excavated, the remains studied briefly and observations recorded. The remains are then turned over to their descendants for reburial according to tribal custom.

The same could be done for the bulk of the Indian remains now in storage in museums. The remains could be catalogued, analyzed, photographed, and a detailed medical examination done. The information could be computerized and stored for future researchers, and the remains returned for a proper burial.

Not all of the collections currently held by museums should be handled this way, however.

Some cultures, such as the Anasazi, disappeared and left no clear descendants. Some remains are so fragmented, or their documentation is so sparse that no clear tribal identification is possible. Who speaks for them?

When do human remains cross the line from being a direct ancestor that should be left undisturbed to a historically important artifact that merits preservation?

This is an issue that should be settled on a case-by-case basis, not by a sweeping, all-encompassing mandate handed down by Congress.

Photo courtesy Utah Arts Council

Kelvin Yazzie creates performances and ceramics to interpret the Native American Medicine Wheel.

6-10-96



Indians starting to wield more political power

BOISE, Idaho (AP) — The coming week's historic meeting of Idaho's six Indian nations will not only celebrate their rich cultures but focus the debate on their role in contemporary America.

The All-Idaho Indian Expo beginning Monday marks the first common gathering of all six Idaho tribes, which have become forces to be reckoned with on issues like the use of reservation land, high-stakes bingo, health care and tribal unemployment.

"To us, this is an historical event," said Sharin Smartt, Expo organizer for the Shoshone-Paiute Indian Tribes whose Duck Valley Reservation straddles the Nevada border. "Originally, we were enemies."

The conclave, which runs through July 15 in Boise, could also attract as many as 30 out-of-state bands of the Affiliated Tribes of Northwest Indians.

Each Idaho tribe will have its own day at the exposition. The Northwest Band of the Shoshoni Nation dominates opening day followed in order by the Shoshone-Paiutes, the Nez Perce, the Coeur d'Alenes with the Kootenais and the Shoshone-Bannocks on Friday.

Expo organizers started with five tribes, but the Northwest Band of the Shoshoni Nation with some members on the Fort Hall Indian Reservation recently was recognized by the federal government, raising the number to six.

Traditional dress, dancing, food,



AP Laserphoto

Indian dancers, such as 5-year-old Dwayne Henry will take part in the all-Idaho Indian Expo July 9-15 in Boise.

arts, skits and sporting events will be featured each day. The Coeur d'Alenes, for example, will stage a pageant about the coming of the Jesuit priests to the Cataldo area. The Painted Horse Singers' drum group is a chief offering from the

Shoshone-Paiutes.

"Our intent is to have the audience close to the participants," said Delbert Farmer, Expo director and a Shoshone-Bannock from Fort Hall. "We want to get people interested in knowing more about Indians."

Marty Pinnecoose of New York's American Indian Dance Theater performs at Portland State University in Portland, Ore. The noon-time audience for the troupe's special West Coast performance included 400 area school children of American Indian ancestry and adults from the American Indian Association of Portland.

10-1-90

Dazzling dancer

AP Laserphoto



Indian group to give 15 skeletons a burial

By Ralph Wakley
United Press International

10-17-90

The skeletons of 15 Indians who died centuries ago and have been gathering dust in the Utah medical examiner's office for years because no one wanted them will finally be reburied, a state environmental law specialist said Monday.

"I think we're finally going to get them back in the ground with a traditional Indian burial ceremony," said Grant Bagley, a member of the Utah attorney general's staff.

The Native American People's Historical Foundation in Blanding, San Juan County, accepted the skeletons during the weekend, he said, and is working with state archaeologists "to find an appropriate site for the ceremonial reburial."

Bagley was an obstetrician and gynecologist for nearly 20 years when he decided to change careers and enrolled in the University of Utah law school.

While still in law school two years ago, Bagley attended a party and met a doctor from the medical examiner's office who told him of the skeletons, some of which are at least 300 years old.

"If you find a dead body somewhere in Utah, it's got to go to the medical examiner," Bagley said.

Most unclaimed skeletons are buried. Or, if they are Indian and the tribe can be identified, he said, the bones are turned over to tribal officials for reburial.

"As near as we can tell, most of these 15 skeletons were Fremont In-

dians," a tribe that disappeared from Utah hundreds of years ago. And the medical examiner's office "didn't feel comfortable," Bagley said, allowing them to be reburied without a traditional Indian ceremony.

"As a clever guy, I said, 'I'll take care of it. I can solve this. I can find a satisfactory resolution.' That was two years ago. I didn't realize how difficult it would be," he said.

He picked up the skeletons "and kept them at my home. But they had been sitting in 15 boxes in my closet until Saturday."

Bagley said he "started going through the list of tribes," trying to find a group willing to accept the skeletons. But after initial talks, he said, "I never could get anybody to call back."

He then contacted the Utah governor's office, "but I didn't get anywhere. It's kind of a dead issue with them."

He rejected the University of Utah Natural History Museum "because human remains should not be an archaeological show. You don't see people digging up (Mormon pioneer leader) Brigham Young's bones and putting them on display."

But he finally found Stan Bronson of the Native American People's Historical Foundation, who agreed to accept the bones, even though they are not Navajo.

"The foundation represents the Navajos and the Hopis and a whole bunch of folks. They've agreed to hold an appropriate ceremonial reburial," Bagley said. "We're finally going to get it done."

Gifts will be wrapped for Indian reservations

■ **Charity:** Provo group will distribute 10,000 donated presents. More Wrap Nights needed.

By Jeff Vice
Deseret News staff writer

11-27-90

PROVO — More than 200 individuals and groups are volunteering their time to make sure Indian reservations and communities throughout the West have Christmas under wraps.

The American Indian Services-Lehi Foundation, a Provo-based chapter of a nationwide service organization, has recruited families and individuals to help wrap thousands of gifts that have been donated by local businesses.

The foundation is holding its annual Wrap Night tonight, and though the response from local residents — including some Indian students at both Brigham Young University and Utah Valley Community College — has been overwhelming, more volunteers are needed and more Wrap Nights will be held, director Dale Tingey said.

"We've had more than 10,000 gifts donated. This is really a huge operation, and I doubt we'll be able to get all the gifts wrapped in this one evening. We'll be doing this again, I'm sure."

Salt Lake's Western Toy Co. donated children's toys and games, Provo's Eagle Marketing provided children's books, Tingey said. The Empire Fruit Co. of Mesa, Ariz., donated one ton of oranges and 100 cases of potato chips to the charity effort.

WRAP

Continued from B1

11-27-90

"It's very encouraging to see responses like these from businesses, especially for such a worthy cause," he said.

From those contributions, the local foundation has amassed some 6,000 pounds of candy, the same amount in chocolate, nuts and fruits and between 3,000 to 4,000 children's toys, Tingey said. All those goods — in the form of presents and "goodie bags" — will be shipped out to reservations and communities throughout the United States.

American Indian Services is a non-profit organization that relies on charitable contributions for its fund-

ing and staffing. During its 20 years in Utah County, the group has run its Christmas program — including holding a large dinner and performing a Christmas Pageant — every year, Tingey said.

"The pageant itself involves the Nativity and is in narrative form, which we supply, then we have them sing traditional carols and songs of the proper spirit.

"We service about 45 to 50 Indian reservations and communities with the program, and board members take the gifts down to the reservations personally."

For example, Tingey, a retired BYU professor, has helped deliver gifts to a Supai group near the bottom of the Grand Canyon for the past four Christmases — even though the only transportation down to that community is by horseback.

"It's very rewarding, and the tribe members themselves seem to enjoy it quite well," he said.

In addition to its Christmas operations, national chapters of AIS and the Lehi Foundation help out reservations with farming projects and medical services.

"A lot of medical clinics donate out-of-date medical equipment and supplies, which enable us to run our own clinics in Mexico and Guatemala," he said.

Volunteers are still needed for Tuesday night's event, which will be held at the Edgemont Stake Center, 2950 N. Canyon Road. Wrapping paper and toys will be ready for the wrappers at 7 p.m.

For more information on future Wrap Nights or on the group itself, contact the foundation at 375-1777.

Pipeline crew disturbs 3 ancient Indian sites

■ Iron County: Kern River official downplays incidents. State official, environmentalists voice their concerns.

By Brent Israelson
Deseret News staff writer

IN NORTHERN IRON COUNTY — Crews excavating for a giant interstate natural gas pipeline have disturbed three archaeological sites — one that was eligible for national historic protection.

Although damage to the ancient Indian sites appears to be minimal, Utah environmentalists and archaeologists are upset that Kern River Gas Transmission Co. and its contractors were careless.

"We're very concerned," said Kevin Jones, assistant state archaeologist. "We don't like to see needless destruction of impor-

tant archaeological sites."

But Cuba Wadlington, Kern River executive vice president, downplayed the incidents. In fact, he initially said that just one site was disturbed.

"We did get into a small corner of a site wherein there was no significant damage whatsoever," Wadlington said. "We have properly reported that to the agencies."

It was only after the Deseret News confronted Wadlington with specifics that he acknowledged there were two other archaeological sites disturbed by crews, but he said there was "no damage" at those sites.

All three sites are within a few miles of each other west of the Black Mountains in northern Iron County.

Since early January, crews have been excavating various segments of the pipeline route in southern Utah. The pipeline would run from Wyoming to Bakersfield, Calif., where the gas

would be burned to create steam for extracting stubborn crude oil from the ground.

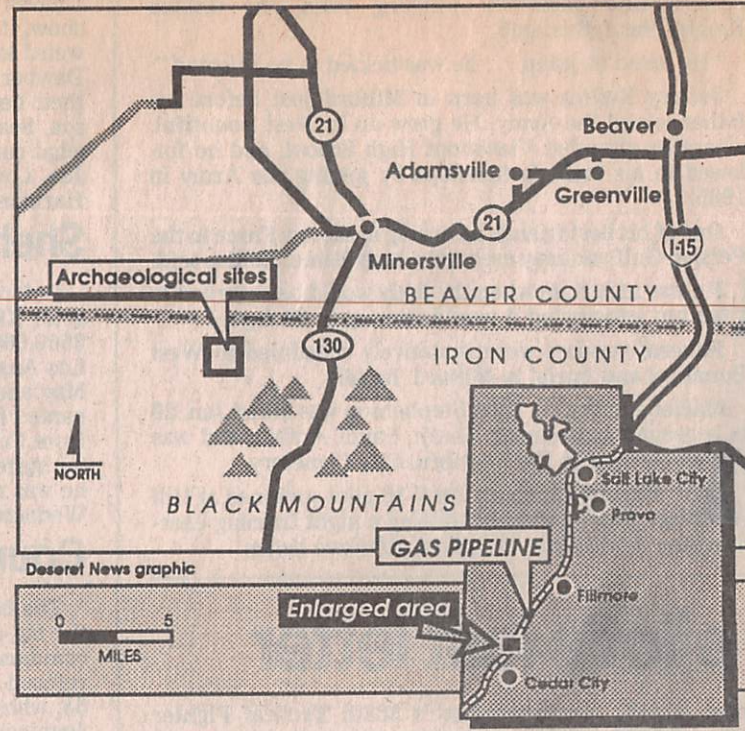
In accordance with federal and state laws, Kern River commissioned an archaeological study of the route, which heads southwest through the state from Morgan County to Washington County. The study, conducted by Dames & Moore, a cultural resource consulting firm, identified nearly 200 sites along the route. More than 100 would have to be crossed by the pipeline, said Jones.

The sites were supposed to have been "flagged" by Dames & Moore to prevent crews from crossing them until mitigation measures could be employed.

But Wadlington said the disturbed archaeological sites "had not been properly marked." The sites have since been barricaded, however, to prevent any further disturbance, he said.

On Feb. 2, a bulldozer operator, apparently misunderstand-

Disturbed archaeological sites



ing directions from a Kern River official, cut a 3-meter-wide, 100-meter-long swath through "Site 1202," according to a Feb. 11 letter Dames & Moore sent to the Bureau of Land Management.

Site 1202, located on state-owned land, contains significant

archaeological strata from the archaic to modern eras and is eligible for inclusion on the National Historic Register, said Jones.

On Oct. 7, Dames & Moore inspectors discovered that sites "1204" and "1174" had also been disturbed. Please see PIPELINE on A2

gations into the matter.

"This is outrageous and completely reprehensible," said Rait, issues coordinator for the Southern Utah Wilderness Alliance.

Rait believes the Federal Energy Regulatory Commission, which certified the pipeline, is to blame because it has failed to enforce federal environmental and historical preservation laws.

But Wadlington said several state and federal agencies share the blame for the damage because they have delayed approval of Kern River's "historic properties treatment plans," which are designed to minimize disturbance to the sites.

"We need approval of those plans so that we don't jump around on the

shallow swath can disrupt the distribution of archaeological materials on the surface," Jones said.

State archaeologist David Madsen praised Kern River for reporting the incidents quickly.

"Big screw ups like this happen... But we want to find out if these guys are going to bull their way through hell or high water or if it was just an accident."

Madsen said he will require Kern River officials to show how they plan to prevent incidents like these from occurring again.

Meanwhile, environmentalist Ken Rait — who warned officials last fall that the "fast track" nature of the pipeline project could endanger Indian ruins — is asking the Division of State Lands and the Division of State

PIPELINE

Continued from A1 16 Feb 1991
damaged. Those sites also contain evidence of ancient Indians but are deemed of lesser value than Site 1202.

Dames & Moore inspectors said 45 percent of Site 1204 and 65 percent of Site 1174 had been bulldozed but concluded that no "cultural material" had been disturbed on the sites. Only 2 percent of Site 1202 was bulldozed, with inspectors finding only a fragment of an arrowhead in the excavated soil.

State archaeologists say they will conduct their own investigation of the disturbed sites next week.

The Mountain West's first newspaper

DESERET NEWS

Founded June 15, 1850 Salt Lake City, Utah

In our opinion

Richard B. Laney, editorial page editor, 237-2186

A short new step toward justice for the Indians

Washington opened the door this week to a potentially constructive new era of relations with American Indians — but only a crack.

It did so when President Bush formally accepted a major goal recently agreed on by Indian leaders during an unprecedented meeting to create a national legislative agenda for all the tribes.

The goal is that relations between the tribes and Washington will be handled on a government-to-government basis. To further that objective, Bush promised to designate a senior staffer as a liaison with Indian tribes and to meet more regularly with tribal leaders.

The new arrangement should impel the federal bureaucracy to stop making policies affecting the Indians without consulting them first. In fairness to Washington, though, it wasn't always easy to make policies and operate programs covering many tribes until the Indians stopped speaking with many voices and started pursuing a common legislative agenda.

So far, so good. Even so, Washington's new stance still leaves the federal government mulling over two other major goals sought by the Indians:

— That Congress should strengthen the federal government's trust responsibility for the tribes by beefing up funding for education, health, housing, and other programs for the Indians.

— That Congress should push self-determination for Indian tribes.

How's that again? More federal funds for the Indians — and more independence? Don't federal strings accompany federal funds? Consequently, don't the two goals fight each other?

Well, yes. But it's hard to see how the Indians can become more self-reliant until some of their more serious social and economic problems are overcome. And it's hard to see how those problems can be surmounted without federal help.

By almost any standard of measurement, the Indians are worse off than any other minority in the country. Only 43 percent of American Indians graduate from high school, 45 percent live in poverty, and on some reservations the unemployment rate is more than 80 percent. What's more, the chance of dying from alcoholism among Indians is six times greater than for non-Indians. The suicide rate among Indians is more than double that for non-Indians.

For the Indians to achieve true self-determination, more jobs must be created on the reservations. But this can't be done as long as many reservations are so deficient in such basics as roads, housing, electricity, and sewage treatment.

To attract private industry and jobs, the government will have to invest in the reservations. Clearly, the new agreement this week on a government-to-government relationship between Washington and the tribes is only the first step on the long journey that must be taken to do justice to the American Indians.

4-27-91

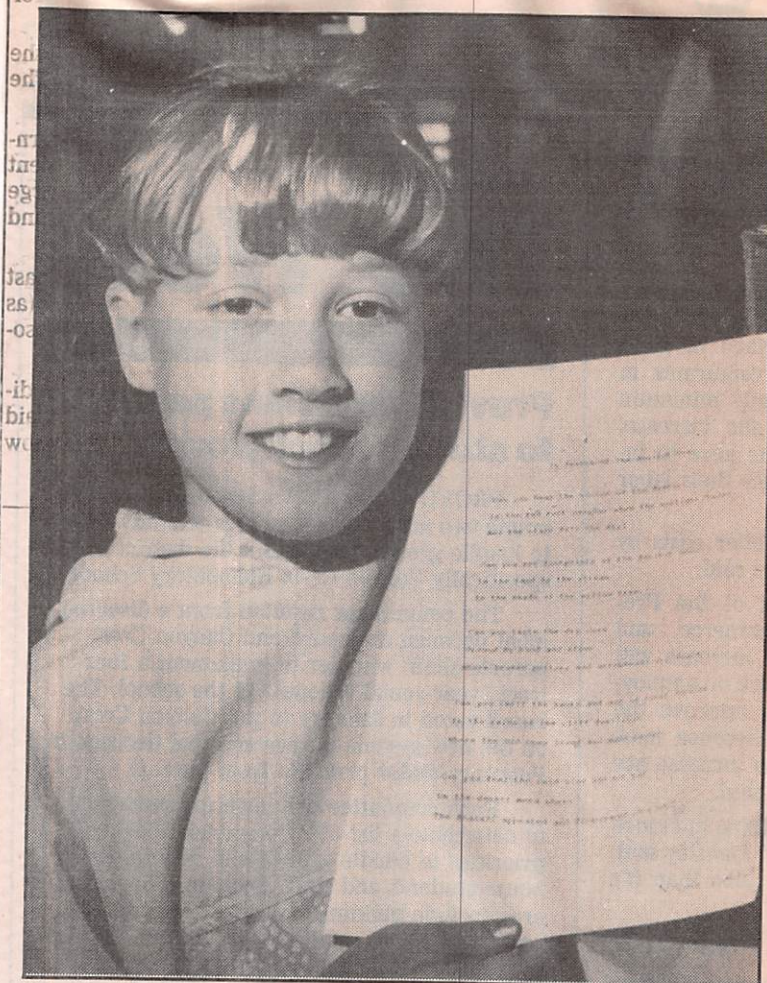
"The idea of a very elaborate form of ceremonial chamber being built

"We think there is something else underground there," he said.

We are told by the backers of such a convention that there couldn't possibly be such a "run-away" convention. Many eminent constitutional scholars, including Chief Justice Warren Burger, insist that there are no limitations on what a new convention could do.

The backers of a new convention also say even if there were to be a run-away convention (interesting, if there couldn't be one) that there is no way that Latin America, Africa, Eastern Europe, and most of Asia are already socialist. Western Europe is about to follow. And America, already far down the socialist path, would be one of the last to follow.

Utah people, etc.



Nicole Lindsley, a student at Peruvian Park school, displays prize-winning poem about Utah's Anasazi Indians.

Family's love of the 'ancient ones' inspires 3rd-grader's winning poem

In third grade, Nicole Lindsley learned what takes many writers a lifetime to discover: Write about what you know.

Nicole drew on her family's love of the outdoors and of ancient Utah history to write a prize-winning poem, "In Search of the Ancient Ones." The contest, sponsored by the Young Writers Contest Foundation with support from Ronald McDonald Children's Charities and Falcon Press Publishing, drew more than 18,000 entries this year.

A hundred winning entries, including Nicole's, will be printed in an anthology, "Rainbow Collection: Stories and Poetry by Young People." It will be distributed nationally through a number of outlets.

Nicole's poem is a recollection of the ancient Anasazi in Utah. Her family spends time in Utah's wilds and has collected items related to the Anasazi, said her father, William, and mother, Shirley Lindsley.

The award-winning poem:

*Can you hear the voices of the Anasazi
In the red rock canyons when the sunlight fades
And the stars fill the sky?*

*Can you see footprints of the Ancient Ones
In the sand by the stream
In the shade of the willow tree?*

*Can you taste the dry corn
Ground by hand and stone
Where broken pottery and arrowheads are found?*

*Can you smell the smoke and ash of burnt juniper
In the ruins of the cliff dwellings
Where the Old Ones lived and made baskets?*

*Can you feel the cold win and hot sun
On the desert mesa where
The Anasazi appeared and disappeared long ago?*

Indians urged to take control of marketing, promoting art

8-28-91
ALBUQUERQUE (AP) — Indians must control the marketing and promotion of their art if they want to preserve cultural integrity, Indian artists said at the National Symposium on Arts Promotion and Cultural Tourism.

"As Indian people, we have to begin to promote it ourselves, which goes against the grain of many Indian people," said Jean LaMarr, a Maidu Indian who teaches printmaking at the Institute of American Indian Arts in Santa Fe.

She told those at the symposium this week that Indians often rely on non-Indian institutions to promote their work and many artists succumb to the temptations of commercialism.

"We perpetuate our own stereotypes because of commercialism. We have to feed our families," LaMarr said.

And while whites may regard crafts as a lower form of art, she said: "To traditional Indian people, crafts are a higher form of art."

Museums often will show Indian work only in groups of Indian art, she said.

"They want to lump us into one show," she said.

Artists are storytellers, said Rick Hill, a Tuscarora Indian from upstate New York who is the museum director at the Institute of American Indian Arts.

Through art, he said, "we know what our ancestors felt. Art is a way for us to put social issues out. The best way to protect it is to make sure people believe in it and understand it."

Because of movies like "Dances With Wolves," he said, "we have the largest audience we've ever had. People around the world are kicking down the doors to see Indians. People are paying attention to Indians."

David Bradley, an Ojibwa who teaches painting at the IAIA, summed up: "We must be honest and sincere about who we are as individuals and what defines us as Indians regardless of the (art) buyer."

Indians urged to focus on their future

11-6-91
MOSCOW, Idaho (AP) — Indians are better off focusing on their future than dwelling on their bitter past, Idaho Attorney General Larry EchoHawk says.

And schools, including the University of Idaho, should let Indian students know they are wanted, the member of the Pawnee Tribe said Monday at the start of UI's cultural diversity week.

EchoHawk said he could have been bitter about his father being taken away from his parents to attend boarding school, or about what happened to other tribes.

"But in my estimation, it would get me nowhere," he said. "You can consume yourself in bitterness."

EchoHawk said his own dream is for Indians to be able to achieve what they want no matter whether they stay on their reservations or get a college education.

"They should have the choice," he said. "It's their decision."

But an Indian student at Idaho said some of his peers on the reservation accuse him of trying to be like a white person because he is going to college.

"People put me down for going to school and doing things," he said. "It seems it hits you harder when it's in your own tribe."

EchoHawk said Indians should not let anyone stop them from achieving their goals no matter where the criticism comes from.

An education is needed for success, he added.

Indians, activists hope campaign will let buffalo roam again on Plains

Scripps Howard News Service 4-18-91

FORT COLLINS, Colo. — Some American Indians, yearning for the autonomy and spiritual integrity of their former buffalo culture, want to resurrect the Plains as a "buffalo commons."

The idea has caught on from remote Indian reservations to California entertainment meccas. West Coast environmentalists, eager to tap the Plains romance stirred by the film "Dances With Wolves," are planning a "buffalo tour," a kaleidoscope of big-name concerts to bank-roll buffalo restoration.

"A hundred years ago, the Indians, with no knowledge of Western civilization, no knowledge of a cash economy and little knowledge of technology, were able to clothe, feed and house themselves far better than . . . when they had 100 years of education . . . and an alphabet soup of government poverty programs," said Vine Deloria Jr., a Sioux lawyer, activist and University of Colorado professor.

The idea of replenishing America's ailing heartland with native grasses and buffalo was pioneered in 1987 by an unlikely pair of Easterners: Rutgers University professors Frank and Deborah Popper.

Calling settlement in the arid Plains the "largest, longest-running agricultural and environmental miscalculation in the nation's history," the Poppers predicted mass depopulation of the 10-state Plains region. They cite a litany of woes: census figures showing the "continued hemorrhaging from the most rural parts of the states," drought, declining farm loans, the savings-and-loan crisis. Their alternative: a revolution in Plains land development and a return to buffalo roots.

Their idea has stirred opposition in parts of Kansas, Nebraska, Montana, Wyoming and the Dakotas, where some farmers fear the Poppers are trying to oust them.

While anger has greeted the Poppers on parts of the Plains, they've received support from some American Indians.

"As soon as we press the buffalo button, Indians sense we're on their side," Frank Popper said. "In some weird, perverse way, the buffalo commons is a white, academic version of the Ghost Dance."

Added Deborah Popper: "We're not attempting to impose more white ways that just don't work. We're saying we have to rethink the way we've developed this area."

Bringing back buffalo to tribal lands would not only create a promising business venture but restore a native food source, Deloria and other backers argue. It could also rekindle a buffalo-based spirituality that was lost with the decimation of nearly 60 million buffalo to fewer than 500 by 1900.

"With the social disarray of many Indian tribes, one of the key elements to returning Indians to social and spiritual health is the return of buffalo," said Jeffrey Sanders, a Montana natural resources consultant to several Plains tribes.

"Symbolically and tangibly the return of buffalo is very important. It can help (resurrect) lost ceremonies and prayers along with actual meat," he said.

Already, the Northern Cheyenne and Crow Indians in south-central Montana have gotten into the buffalo ranching business with small herds. And Sanders and the Medicine Wheel Alliance, a Montana Indian advocacy group, have proposed a creative solution to Yellowstone National Park's bison woes: halt the hunting of bison who roam outside the park and donate the animals to tribes instead.

"That would have been a wonderful thing, the U.S. government helping to return buffalo to tribes when it once was the exterminator," said Sanders.

The U.S. Park Service is still considering the proposal.

B₅

Will Indian assimilation destroy their heritage?

24 July 1991
By PAIGE ST. JOHN
Associated Press Writer
DETROIT (AP)

Part 2



plies. And they go through all that and still have the strength to graduate. They are really something."

She calls them warriors, Detroit's new warriors.

So when one of Mays' kids graduated from Michigan State University — "escaped," she says — he was given a high honor, drawn from his ancestral history. He was given an eagle feather.

"That is where our movement is," says Delores Reynolds, a counselor with the Detroit American Indian Health Center.

Unlike Harry Luna and others who fear assimilation and call it "cultural genocide," Reynolds says there is no reason why Indians cannot succeed while retaining their cultural identity.

ROBIN HOOD
KEVIN COSTNER
Nightly 7:00-9:15 p.m.
FREE
July 22, 23, 24 at 2:00 p.m.
Adults \$3.00 Children \$1.50
SPANISH FORK 798-SHOW

TOWNE CINEMAS
120 West Main
American Fork
756-3181

DANCES WITH ALL SEATS
WOLVES (PG-13)
3:00-7:00 Daily
SHIPWRECKED (PG)
3:00-5:00 7:00
9:15 Daily